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conditions, and only the most summary treatment is given (pp. 123 f., 169) of the Julianic tradition in literature. This latter theme indeed hardly called for a new treatment after Förster's monograph referred to above and Asmus' elaborate studies, "Schiller und Julian" (*Zeitschr. für vergl. Literaturgesch.*, 1907) and "Eichendorffs Julian" (*Neue Jahrbücher*, 1908). Yet even if technically not quite of a kind with the other numbers of the series, it is so in spirit, for a sincere and informal treatment of any phase of Christian apologetics touches a chord that yet vibrates, and few periods of history show so complete a parallel to our own as does the fourth century before Christ in its fashioning of a new social morality while living upon the religious and intellectual accumulations of the past, in its furious energy not always quite certain of what it was accomplishing, and in its all-pervading spiritual unrest.

W. A. OLDFATHER

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Four Stages of Greek Religion. Studies based on a Course of Lectures delivered in April, 1912, at Columbia University. By GILBERT MURRAY. New York: Columbia University Press, 1912. Pp. 223.

In the four divisions of this book Professor Murray presents a critical account of the characteristics of the four periods into which, according to his view, the history of Greek religion naturally divides itself. The style, as all readers of Mr. Murray's previous works would expect, is vigorous and even brilliant. Since the studies are intended for the general public, the author has carefully guided the reader through such difficulties as might present themselves in the way of technical terms and unfamiliar allusions; but as the problems discussed are both difficult and important, the trained student also will find here much food for serious thought.

In the first chapter, "Saturnia Regna," the writer discusses those obscure and savage religious practices which preceded the more enlightened religion of the great gods, the "Olympians," and which, though often ignored by the great thinkers of the fifth century, never ceased to exist in the dark background of popular belief. Since definite and trustworthy testimony about these "primitive" elements is scarce and fragmentary, searchers in this field have proceeded very generally by the method of analogy; the religious customs of uncivilized or semi-civilized peoples in all parts of the world have been freely used to explain ill-understood phases of Greek cult. This chapter, then, offers a sketch of the underlying strata of Greek religion studied from the point of view of the anthropologist. That the ground traversed by this method should be beset with objections and controversies is inevitable. Many readers will doubt whether the "year daemon," the "divine bull," the "kingly magician," and other figures brought to our attention by the English school of anthropological religionists really played so great a part in the faith and the

practice of the Greeks as we are asked to believe. But as it is not a part of Professor Murray's plan to argue these points in detail, it would be inappropriate to consider them at length here.

Suffice it to say that in its net results, this chapter seems to the reviewer both stimulating and instructive. We may accept the general correctness of Mr. Murray's view of this phase of Greek religion, even while we reject his, or Miss Harrison's, interpretation of individual phenomena. Numerous critics have warned us, with something too much of solicitude, against the pitfalls of the method and the vagaries of certain investigators. It is time to take stock, soberly and impartially, of the results accomplished; and if we do so, we shall hardly fail to acknowledge benefits. Perhaps the most serious indictment against the school above mentioned is that a vicious sort of intellectual inbreeding appears to be constantly going on among them. A accepts B's conclusions, often, it would seem, chiefly because they are B's, and adds something of his own; C and D follow suit, the nucleus with its accretions is passed back to the originator, and so the round begins again. The value of the whole movement must be judged by the extent to which it finds acceptance among the saner—and less irritable—critics of America and the continent of Europe; for among the English, if we leave Farnell and Marett out of the account—two weighty exceptions, to be sure—we begin to despair of unprejudiced criticism proceeding from men whose own contributions to the study of religion entitle them to high regard.

The second study, "The Olympian Conquest," treats of the origin of the Olympians and of their religious value. Mr. Murray regards them as the "mountain gods of the old invading Northmen," though he recognizes pre-Achaean, or Pelasgian elements in several of them, while some seem to have been taken over, rather than brought along, by the invaders. His estimate of the religious value of the Olympians is perhaps the most praiseworthy part of the book. He analyzes the Olympian movement into three elements (p. 81): "a moral expurgation of the old rites, an attempt to bring order into the old chaos, and an adaptation to new social needs." In all three directions he holds that it accomplished much, yet failed in the end, because of the obstinate persistence of older traditions, because of the moral and intellectual confusion that inevitably resulted from Olympian anthropomorphism, and because Olympianism was too universal to become an effective religion of the Polis. As for the real achievements of the Olympian religion, we must content ourselves, since extended quotation is impossible, with referring to Mr. Murray's eloquent words on pages 93-94.

In the third study, aptly styled "The Failure of Nerve," Mr. Murray treats the highly complex religious tendencies of the Hellenistic and Roman periods. This division of the field presents extraordinary difficulties, and considerations of space preclude any attempt to follow him in his discussion of the philosophical, mystical, and astrological elements which, throughout this period, we find strangely intermingled with foreign cults, and with the remnants

of decadent Olympianism and of still older superstition. His sketch provides an excellent introduction to the subject, and the brief bibliography at the end of the chapter will be found useful.

The fourth essay, "The Last Protest," deals somewhat more briefly with the pagan reaction against Christianity in the fourth century. Professor Murray's appreciation of it is based largely upon Sallustius' treatise *On the Gods and on the World*, a translation of which forms a very useful appendix to the book (pp. 187-214).

The work as a whole, in spite of certain disputable positions, is both interesting and informing. American classicists will find it a valuable addition to their working apparatus.

CAMPBELL BONNER

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Athenian Lekythoi with Outline Drawing in Matt Color on a White Ground. By ARTHUR FAIRBANKS. New York: Macmillan, 1914. Pp. x+275, with 41 plates. \$3.50.

In 1907 Dr. Fairbanks, the director of the Museum of Fine Arts in Boston, published a work entitled *Athenian Lekythoi with Outline Drawing in Glaze Varnish on a White Ground*. The present volume brings the author's study of the white lecythi of the fifth century B.C. to a conclusion. Both volumes appear in the Humanistic Series of the University of Michigan Studies.

The vases in question appeal to the modern student in several ways. They were used, more than any other class of vases, in connection with the rites of burial, and they came to be decorated almost exclusively with scenes relating to death and the worship of the dead. Thus, like the sculptured grave-monuments, they reveal the great ideal of gentleness and restraint in the presence of death. Then the best of the white lecythi afford lovely examples of Greek drawing. And the designs, being generally polychromatic, give us more help than do the designs of contemporary red-figured vases toward an appreciation of the higher art of mural painting and painting upon tablets of wood, as it existed in the fifth century B.C.

Dr. Fairbanks' work is not intended for continuous reading. His aim has been to establish a system of classification, based upon similarities of style and technique, and thus to lay the foundations for a genuine history of the subject. Of each of the hundreds of specimens which he has examined he gives a detailed description after the usual manner of scientific cataloguers, while numerous "Conclusions" set forth at some length the basis of his classification. The volume before us, like its predecessor, is a storehouse of information and suggestion for the student of Greek vase-painting, as well as for the student of Greek life. It is not a little remarkable that the director of a great museum should have found the time and the strength to bring to completion so arduous an undertaking.

F. B. TARBELL

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